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Disce quasi semper victurus; vive quasi cras moriturus.

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The Harp and the Poet.

BY THOMAS POWELL.

The wind, before it woes the harp,
Is but the wild and tuneless air;
Yet as it passes through the chords,
Changes to music rare.

And so the poet's soul converts
The common things that round him lie,
Into a gentle voice of song—
Divinest harmony.

Sweet harp and poet, framed alike
By God and His interpreters,
To breathe aloud the silent thought
Of everything that stirs!

—Exchange.

The Age of Louis XIV.

A LECTURE DELIVERED IN PHELAN HALL, NOTRE DAME,
NOV. 30TH, 1876.

[CONCLUSION]

And now, after having briefly reviewed the glories of the age, and the mighty changes which Louis was the means of effecting, it remains for us to examine the political system which is identified with his name and to consider whether his policy of government is one which can meet with our admiration or approval. And here it is unluckily only too probable that the ordinary observer of the nineteenth century, however exalted or exaggerated an idea he may entertain of the abilities, greatness of soul, and loftiness of views of the "*Grand Monarque*,"—however dazzled he may be by the magnificence of his surroundings and the splendor of his achievements—will yet find himself obliged to acknowledge that his admiration and enthusiasm, if they have not entirely oozed away, are nevertheless very sensibly diminishing. Of course it would be wrong to judge the policy of one age exclusively by the ideas of another. The science of secular government is, after all, chiefly an experimental science, and, like all other experimental sciences, has, we think, for the last few centuries been constantly on the way to progress. Peoples have been, on the whole, in spite of obstacles and difficulties thrown in their path, travelling towards the realization of an ideal which three centuries ago would have been set down as utopian and chimerical—equal rights for all men, under the supremacy of just laws. The fanatics of one age would, we think, not unfrequently be considered the reactionists of another. Brutus, Cato and the other apostles of republican liberty to whose authority

the revolutionists of '93 were so fond of appealing, would, in all probability, had they actually appeared on the stage of events, been guillotined as aristocrats, and with much more reason than the majority of those who were condemned to a similar fate. Algernon Sidney and the advanced patriots of the reign of Charles II and King William would stand amazed at the radicalism of Disraeli and the modern conservative leaders; while Washington, Jefferson, and the revolutionists of '76 would in our days, not improbably, be denounced as rock-rooted moss-back Bourbons, whose ideas and theories were hopelessly tinged with what our journalists are pleased to characterize as effete and putrid reminiscences. While, therefore, it would be absurd to seek to find in the government of the oldest monarchy of the 17th century a practical application of principles universally admitted in a democracy of the 19th, there are yet certain duties which we have the right to expect from every form of government, whether based on divine right or universal suffrage, and for the non-performance of which no exterior splendor or brilliancy can compensate. We have the right to expect that in all things the greatest good of the greatest number shall be consulted, so far at least as is consistent with the principles of justice—that governments and courts shall not be huge and bloated excrescences drawing to themselves alone the sap necessary for the sustenance of the whole body politic; that the State shall not become a desert in order that the capital may be an Eden; finally that the blood and treasure of the nation shall not be squandered to flatter the vanity or glut the ambition of any monarch, however high-minded and magnificent. And yet how often are we compelled to acknowledge that Louis's false ideas of glory and dignity led him to overlook these duties! Those wars undertaken against Spain, in violation of treaties,—against Holland and Austria, to soothe his wounded vanity—against nearly all Europe, in fine—alarmed by his unbridled ambition and greed of domination—could have no other effect than the ruin of commerce and industry and the impoverishment of the nation. "My son," said Louis, on his death-bed, to the infant Louis XV, "I have been too fond of building and of war; do not imitate me." And this judgment of himself France and posterity have ratified.

The principle underlying his whole system of government—that of absolutism, pure and simple—is one which we think mankind has weighed in the balance and found wanting. Louis has truly been styled the incarnation of absolute monarchy. It may or may not be true that the most perfect form of government which can be conceived would be a despotism controlled by an angel of wisdom and goodness, but experience unfortunately teaches us the very regrettable fact that such angel has not seen fit, nor shown any indication, however slight, of a desire to materialize.

As human nature is at present constituted, it is not good for man to stand alone on the pinnacle of supreme power. "*Sic volo sic jubeo stet pro ratione voluntas*" may be a rule of conduct which desperate emergencies will justify; but when raised to the dignity of a principle of government, it can scarcely ever fail to be the fruitful source of abuses which violence and bloodshed are invariably found necessary to eradicate. Only grant a man unlimited power, and by a species of fatal necessity he seems ever impelled to overstep the bounds of reason and prudence. Against a fact which history so firmly corroborates, it is useless to cite particular instances of absolute sovereignty exercised with wisdom and moderation. For one Augustus are we not more than repaid by a Tiberius, a Caligula, and a Nero? Are not two years' enjoyment of a Titus bitterly atoned for by fifteen years' endurance of a Domitian? Are not the blessings for which men sound the praises of a Marcus Aurelius more than weighed down by the atrocities for which they curse the memory of a Commodus or a Caracalla? So long as rulers are not elevated above the ordinary level of humanity—so long as their acts are at all liable to be dictated by self-interest or caprice—so long, in a word, as human nature is likely to remain short-sighted, imperfect, and corrupt—even so long will it be unsafe to trust any mortal with absolute dominion over his fellow-men. It may be very well in theory to draw an imaginary line of demarcation between arbitrary and absolute power, but then examine how many monarchs secure in the possession of the one have ever contented themselves with it when no constitutional safeguards prevented them from laying hands on the other? The eminent French publicist Villemain in the early part of the present century declared that what was new in France was tyranny, but that liberty was as old as the monarchy itself. Without stopping to inquire by what peculiar process of reasoning Mr. Villemain had reached a similar conclusion, we may agree that if by tyranny he means absolute monarchy, universally admitted in theory and accepted in practice, it was no older than the reign of the 14th Louis. The monarchs of the first race—the Merovingians—laid no claim to divine right conferred by primogeniture; on the contrary, the monarch was elective, though the choice of the electors may have been restricted to a certain family, and the successful candidate was proclaimed at the convocation of the nation on the field of May by being raised on a shield over the shoulders of his faithful *leudes* and warriors. When the indolent and enervated Merovingians are found unworthy to remain longer at the head of the warlike Franks, the direct line of Clovis is set aside, and, with the consent and approval of the nation, the vigorous dynasty of Pepin and Charlemagne substituted in its stead. When the Carolingians have fulfilled their course, the nation, still using its inalienable right of election, replaces them by the house of Hugh Capet.

Thus, as we see, there is very little in the early history of France on which the doctrines of right divine and absolutism, as set forth in the 17th century, can be based. For at least two centuries the Capetians, far from exercising any absolute authority, except over their immediate dependents, never even laid claim to it. The utmost they aspired to was the nominal acknowledgment of suzerainty. Once only, Hugh Capet went beyond it. "Who made thee Count?" wrote he to a great vassal, the Count of La Marche, with the order to raise the siege of Tours. "Who made thee king?" answered the insolent vassal, and persisted in his undertaking:

The great feudal lords seemed to consider it a sufficient concession to acknowledge the king as *primus inter pares*, the first among his equals. To retain even this semblance of power, and to secure anything like respect for the heir to the throne, the kings of the third race saw themselves obliged to have their eldest sons consecrated and crowned during their own life-time, and the election ratified by the barons. For three hundred years this practice was found necessary—a rather conclusive evidence that the dogma of absolute and inalienable hereditary power had not taken deep root in the convictions of the nation. But feudalism, like all other systems, saw its day of utility, and passed away. As the common people—the *villains*—advanced into something like importance—as many of the most powerful lords transplanted themselves from France to Asia during the Crusades—as communes were organized—the royal power became gradually more and more felt, until the kings were bold enough and strong enough to stand forward as the champions of the nation and the people against the abuses of the feudal system. The powerful feudalism of the first period, which had sprung up under Charles the Bald, and which had often shown itself so formidable as to make the royal authority tremble before it, shrunk into insignificance under Philip Augustus and St. Louis. The feudalism of the second period—which in spite of the many glorious records it has left, yet by its discords laid open more than half the kingdom to the inroads of the English—expired under Louis XI. All heads which raised themselves too high were by this monarch soon laid low, and thenceforth the royal power, if not supreme, was at least dominant within the land.

The powerful vassals of the third period found sufficient strength and energy restored to them, during the long Italian wars, to become factions once more, when Luther appeared in Germany offering them a religious pretext to palliate their insubordination. The most powerful champions of feudalism became immediately the most zealous and ardent abettors of Huguenotism. Absolute royalty then appeared to many a sort of necessity. The iron hand of Richelieu, with one stroke, smote heresy and feudalism, which were linked for the overthrow of the kingdom, and when he died no authority was left standing but that of the throne. And there lay the grand, in fact the only defect of the system of Richelieu. It was a task worthy of his great genius to strengthen and rehabilitate the monarchical principle, but in choosing a boundless despotism as the only base of the monarchy he took away from it in duration what he added to it in strength. It was, no doubt, sound policy to prevent the great nobles from dividing up the kingdom among themselves, but was it necessary that these proud *grandeurs* should become simple hangers-on in the ante-chambers of Versailles? Why strip them of all influence and power if they were to be maintained in the enjoyment of immunities and privileges so galling to the nation, and, as the event proved, so fatal to the nobility and to royalty itself? Instead of gagging the states general and the parliaments—instead of utterly ignoring those democratic instincts which had repeatedly and with such fury burst forth in the past history of France—why not endeavor to find a channel in which they might be kept within bounds? France, like England, was in the 17th century ripe for a temperate constitutional government. It was the duty of Louis to grant it to her instead of obliging her to conquer it more than a century later—and at what a price! Instead of doing so, he even went further than Richelieu would

ever have dreamed of going—he broke with all the old traditions of France, he trampled on her parliaments and the institutions which had been for centuries the prop of the monarchy, and concentrated power as absolute as that to which the Cæsars had ever laid claim in his own hands, or at most consented to share it with an irresponsible oligarchy. "*L'état c'est moi*" is a sentence which he may or may not ever have pronounced, but it admirably characterizes the man and his administration. His despotism for being gilded was none the less despotism, and as such could offer no guarantee of stability. His system, like all others which are based on personal qualities and not on principle, was for a time. So long as he himself remained, all was well; had he left a successor worthy of himself there might have been hope; but when the mantle of Louis the Great descended on the shoulders of Louis the Infamous then the signs foreboding a change were ominous. Wise men foresaw that the end was near; nor were their anticipations disappointed. Excessive restraint always produces an immoderate reaction. The unbridled licence of the Restoration was the natural consequence of the hypocritical austerity of Puritanism. The wild excesses of the French Revolution are the direct result of the absolutism of Louis XIV.

In studying the history of the 17th century it would be well not to allow our admiration to be entirely led away by mere exterior splendor and brilliancy. Well indeed has Thackeray said: "A grander or more magnificent monarch than Louis, or a more miserable half-starved wretch than his subject it would be impossible to find. These are two types which we would do well to bear in mind if we wish to reach a proper judgment of the old society. Think—they tell us—think of the glory and chivalry, of the grace and beauty and lofty politeness—think of the gallant courtesy of the French line at Fontenoy, waving their hats in the face of death and bidding the gentlemen of the English guard to fire first; think of the noble constancy of the old monarch equipping his last soldier with his last crown-piece and ready to march forth with Villars to conquer or die for France. Yes, think of all this, but remember that by the side of all this there are peoples robbed of their rights; communities laid waste; faith, justice, truth, too often trampled upon; and in the centre of royalty itself what crimes and dishonor, what meanness and shame! Yet such is the state of society all over Europe, in Saxony as well as in Picardy or Artois, and Versailles is only larger but not a whit worse than Hernhausen."

Still it would perhaps be unjust to censure Louis too severely for not having foreseen all the fatal consequences to which his policy might give rise. He hated parliaments, it is true, but was not that sentiment shared by every monarch of the 17th century? Had not Louis at least solid reasons for his antipathy?—which is more than can be said of Charles I? Could he forget the political storms which had rendered his childhood miserable? could he remember that he had been twice driven from his capital without conceiving a profound resentment against the authors of all the evils which he had endured in his youth? Besides, however little confidence we may have in the policy of Louis we must at least admit that it was sanctioned by the public opinion of the 17th century. Public opinion in our day seems to tend strongly towards democracy; two centuries ago the tendency was just as strongly in the opposite direction.

Two principles had for fifty years in different parts of Europe struggled for supremacy, and almost everywhere

the victory remained with divine right. Here it may be well to be more explicit—to specify clearly what this theory means. Of course, since the formation of Christendom it has been a principle universally admitted that all authority, kingly or otherwise, is from God. All agree that God is the source, the fountain-head of all power, and all discussions and theories are simply concerning the channel through which this power is communicated to rulers on earth. By the doctrine of divine right we mean simply those exaggerated pretensions first set forth towards the close of the 16th century, that the king derives his power immediately from God—that he is responsible to no one on earth for his exercise of it—that he can never be divested of it—that all authority is centred in his hands, and that there can be no authority in the kingdom but that which it pleases him to establish; finally, that he can be bound by no human law or legislature except that to which he sees fit to submit. This doctrine was clearly unknown in the Middle Ages, where we see a Charlemagne and a Louis le Debonnaire at the height of their power promulgating constitutional charters deliberated on, assented to, sworn to and ratified by all the orders of the Church and State,—where we see the states general of Aix-la-Chapelle and Nimeguen clearly setting forth that in right and in fact the nation may have the power of electing its emperors and kings, and even of judging them in certain cases,—where the monarch could never claim the absolute right of violating the fundamental laws of the kingdom with impunity,—and where we repeatedly see peoples freed from their allegiance, as in the case of John of England, of the Henrys and Fredericks of Germany, when the king instead of a protector had become the persecutor of religion and the oppressor of the nation.

Here a reflection naturally suggests itself. Glancing over the records of the past, we find that ideas change—systems spring up, flourish, die away, and are forgotten—theories of government are adhered to blindly, fanatically perhaps, and then contemptuously rejected; one institution alone remains unchanged and immutable, among the ruin of ideas, of systems, of theories, and of governments—the Catholic Church. Linked with no particular system or systems, she can exist and flourish under all, and therefore not unfrequently incurs the odium attached to those which have ceased to suit the taste or caprice of man. What charge more often hurled against her than that despotism is the only form of government which she finds congenial?—that she constantly exaggerates the claims of authority?—that the "rights of men"—are words distasteful to her ears? To show how hollow and false is the accusation, to disprove it by the testimony of her enemies themselves, we have only to roll back the pages of history and see what was her record three hundred years ago. Ranke, however much he may misconstrue or misrepresent her motives—Ranke yet has the frankness to acknowledge that when the exaggerated claims of kingly power were first put forth, the leading doctors and theologians, like Bellarmine, Suarez and Mariana in Italy and Spain, and the preachers of the League in France, immediately answered with the principle that though God is the source of all power yet the nation is the channel through which it flows. Does this seem a fanciful assertion? If so, we have only to remember that at the beginning of the 17th century the political works of the great doctors, Bellarmine and Suarez, the champions of Catholic orthodoxy, were condemned by the French legists and by the University of Oxford—that they were ordered to be torn and cast

into the flames by the public executioner simply because these two Jesuits maintained, with all the great theologians and jurisconsults of the Middle Ages, that sovereignty comes from God through the people,—that kings are not irresponsible to man,—that in common with their subjects they are bound by certain fundamental laws, and that their power may be lost and their subjects released from their oath of fidelity.

Nothing can be more absurd, more contrary to fact, than the attempt to identify Catholicism with absolute government. Can anyone deny that the standard of revolt was raised against the Church in the sixteenth century chiefly, as was asserted, to safeguard the rights of kings—in reality that the spiritual authority which rightly belonged to the Church might be fraudulently transferred to temporal monarchs? Up to the days of Henry VIII—as a vestige of the old right of election—as a recognition of the time-honored tradition that royal power was based on the national choice—the form of popular ratification invariably accompanied the coronation of the monarchs of England. This was first dispensed with by the counsel of the apostate Cranmer, at the coronation of Edward VI.

The doctrine of divine right, though it never took deep root in England, was yet of English origin. Practically asserted by the Tudors, it was first theoretically set forth by James I. It mounted the throne with the Stuarts, and only descended therefrom for a time when the head of Charles I rolled on the scaffold. Recalled with Charles II, it was at length and forever banished with the exile of James. The pet idea of the Stuarts, we see that it led to the murder of a Stuart and the expulsion of their dynasty. In France it was first advocated at the meeting of the States General in 1614. The only protesting voice raised was that of Cardinal Duperron and the French Church, through whose determined opposition absolute and inamissible royalty was for a time prevented from becoming a fundamental political dogma. Revived by Richelieu, it came into power with the greatest of the Bourbons, and after four generations brought on their dynasty, in the person of Louis XVI, the fate which had already overtaken the Stuarts in the person of Charles I. No doubt, remarks Rorbacher, the shallow jurists by whom it was first introduced into France intended to increase the consequence of the Parliaments and the States General; but should they not have reflected that if the king holds his power from God alone—if he must always, under all circumstances, right or wrong, command the blind obedience of his subjects—if no human authority or tribunal can question his manner of exercising his power—what need has he of convoking parliaments and states general, unless simply to execute the orders dictated by his passing caprice? Can he not—nay, must he not say: "I am the state—not I and the states general, not I and the people, not I and the clergy, not I and parliament, but I alone and no one else."

And in fact the states of 1614 were the last convoked for upwards of two centuries. At their next reunion, absolutism had run its course, and as usual was to be washed away in torrents of blood. Need I recall those fundamental and sanguinary revolutions which then burst forth in France and all over Europe, the result of which was to erect almost everywhere into a national dogma not the parliamentary adulation of 1614, but the doctrine of Bellarmine and Suarez, of the great Catholic theologians and jurists that the destinies of nations are not inseparably bound up with the supremacy of any particular dynasty—that the

people are the channel through which sovereignty flows from its divine source—that the fundamental laws of a state are binding on rulers as well as on subjects, and that kings are responsible to men for the exercise of their temporal authority.

But, gentlemen, I feel that in this digression I have trespassed too far on your kind attention. There is another point on which I should have been happy to dwell at some length, as it is one of the most important and serious acts of the administration of Louis, viz., the repeal of the Edict of Nantes. However, at this hour I am convinced that to attempt to do anything like justice to it would have no other effect than to exhaust whatever patience you still find yourselves in possession of, and to consign to peaceful slumbers the few who have succeeded in fighting off weariness up to this. Perhaps you will agree with me that the "Huguenots of France" would be a not uninteresting subject on which to address you at some future time. Meantime, to conclude with Louis. As we have seen, his reign was brilliant and glorious for France, but its brilliancy and glory were often dearly purchased. That everything cannot be admired or approved in his administration—that he blundered often and fatally—that his overweening pride and ambition hurried France into the most serious complications, and twice armed all Europe against her, are points on which doubt cannot exist; but that his aims were grand and noble—that his failings were those of a lofty spirit—and that in defeat even more than in victory he gave proofs of greatness and loftiness of soul, are facts on which doubt is equally impossible. The evil that men do lives after them—the good is often interred with their bones; so has it been with Louis. That during his reign many solid and enduring benefits were conferred on France is undeniable, but men are only too apt to forget his title to gratitude, and to remember him only in connection with the evils which could not fail to spring from his absolutism and which culminated during the reign of his weak and profligate successor.

A Wonderful Crucifix.

A correspondent writing from Council Bluffs, Iowa, tells us that he had the pleasure of seeing a remarkable crucifix of which Major A. J. Dallas, U. S. A., is the possessor. The Major is a convert to the Church, and a real soldier-Christian.

The crucifix was presented to Major Dallas by the Rt. Rev. J. B. Salpointe, D. D., Vicar Apostolic of Arizona. That Prelate received it from a Mexican woman on his entry into the country, she having discovered it among the ruins of an old Mission near Tucson. No doubt a part of its very venerable appearance may be owing to the exposure it had undergone before its discovery by the Mexican woman who gave it to Bishop Salpointe. The Missions of Arizona were abandoned very hastily about the time of the proclamation of the Mexican Republic, all the regular orders having been expelled the country. The long time intervening before the re-entry of any clergy into the territory was sufficient to leave many of the Missions in a deplorable and ruinous condition. That of Santa Niña, near Tucson, was not exempted from the common fate, and nothing now remains except a crumbling edifice of abode, formerly used as a residence by the Fathers.

The crucifix is made of wood, and in five parts: the head, torso, lower extremities in one, and the arms. The wood is

not an indigenous wood of Arizona, and its present possessor, valuing the relic too highly, will not allow it cut to ascertain its true nature.

The figure is sixteen inches from the crown of the head to the extremity of the feet, and eighteen inches from the hands where they are attached to the transverse portion of the cross to the feet. It is difficult to enter upon a description of this very wonderful and soul-stirring work of art. In most crucifixes having pretensions to more than ordinary value, the artist has, as in the well-known ivory crucifix in the Cathedral at Philadelphia, left much of the reality of the Crucifixion to the devotion of the spectator, relying for his effect on the beauty of execution. In the Dallas crucifix, the artist, while not neglecting any of these aids to effect, has portrayed with wonderful and awful force the actual Crucifixion of our Divine Lord.

The body is first moulded or chiselled in exact conformity to the laws of anatomy. The swelling muscles and the distended cords are given with terrible truth and fidelity. The body having been, with the limbs and head, thus carefully made, the artist has inserted in bone or ivory the anatomy of the frame. Where the wounded flesh has been torn, there bones protrude or are exposed. Over all has been smoothed a fine and plastic cement, which at the wounded parts has been moulded to represent the torn and mangled flesh, colored to a brilliant blood color which time has in vain assailed, the brilliancy remaining now as vivid and lifelike as when first put on.

Commencing with the Head. There has been evidently no permanent crown of thorns. The Head is inclined upon the chest, having fallen precisely at the moment of dissolution; the hair is falling around and upon the shoulders; the eyelids are half closed, and the eyes have a glazed and expiring expression; the whole face, indeed, is that of death. The mouth is partly open, exposing the teeth and the tip of the tongue. On the forehead, one thorn remains imbedded in the flesh, whilst the hair is torn in other places from the scalp, exposing the skull. On the left cheek is the mark of the cruel buffet.

The body is marked with terrible wounds; the flagellation has torn the flesh from the bones, exposing the vertebra and ribs, from which hang shreds and particles of bleeding flesh. The anatomical accuracy of the position of the bones, shoulder-blades, etc., can only have been secured by a thorough knowledge of the science.

The cruel scourges have lapped around the frame and left their marks upon the sacred sides, where they have torn the flesh again, whilst the mark of the Roman soldier's lance gapes with the clean cut of the murderous blade. Around the loins can be seen the places where the cords which bound Him to the pillar had sunk into the flesh, and left their ghastly memento.

Around the loins is also gathered the clout which, tied with rope, depends at the left hip. This is saturated with blood. Some portions of it are gone. The knees are bare to the bone, and the ankles expose the articulations of the joints, whilst the feet are swelled and surcharged with blood. The arms give terrible evidence of the agony which the weight has brought upon the muscles; the hands are swollen; and the fingers, though badly broken, are bent inward toward the palm with the torture. Where the heavy cross bore upon these the artist has not failed to show the torn and wounded flesh.

Such in brief is this wonderful crucifix. The Sacred Figure hangs upon a cross of natural wood,—the knots, etc.,

being left, covered with cement, and blackened. It is thirty-eight inches long, by nineteen wide, the space from the feet to the lower point being thirteen inches. It is evidently the crucifix of a preaching missionary, and, held aloft in the hand of a fervent orator, must have had an unsurpassed effect upon the mind.

The Passion is here not written but really depicted, and the most callous and lukewarm soul cannot gaze upon this picture of the sufferings of our Divine Lord without being moved to sorrow and repentance.

The age of this crucifix is estimated at something more than a century.

Answers to Correspondents.

[If we were to answer all the questions, in the various departments of science and literature, that are put to us every week by stupid but well-meaning correspondents in the rural districts of the Great North West, it would be too fatiguing both to ourselves and the general reader. But this being Christmas week, we will strain a point and be a little good-natured.]

POLITICIAN.—Yes: you are perfectly right. Washington, D. C., means Washington, *Da Capo*, and you begin it over again till you come to *Fine*. The fine is for contempt of court.

WEBSTER.—When you spell "sett" with a double t you intimate a determination to complete the set at all hazards. See advertisements of Crockery, etc. Do not confound a tea-set with a settee.

ASTRONOMER.—You ask what breed of dogs *Canis Major* belongs to. He is supposed to be a Skye Terrier.

PROFESSIONAL PUNSTER.—You are desirous of getting in a joke on the *w* in the word *wrong*. There are several ways of doing it: thus, you may feign to have received a letter from an enthusiastically indignant but imperfectly orthographical friend who spells it r-o-n-g; to which you may reply in an epigram, as follows:

Your subtle error baffles quite
The critic's labor long;
For if you want to spell it right
You ought to spell it wrong,

or; you might vary the last two lines:

The w that makes it right
Will also make it wrong.

Or, again, you might put the whole thing in the form of a sort of conundrum, and ask "Is there any power on earth or in heaven that can make rong right?" To which you would reply: "Yes; the letter W." Or you might get up a spelling school story, where the presiding genius gives it out to be spelled, and receiving the reply r-o-n-g, wrong is involved in a dilemma, because if it isn't wrong, it isn't right, and *vice versa*, hence there is nothing to be done but to adjourn the meeting. In either of these three ways you may contrive to amuse your friends very idistically and pleasantly.

ATHLETE.—Yes: the decay of physical strength of late years has been quite remarkable. No later than 1849, Webster, in his edition of the Dictionary for that year, defines "Offset-staff" to be "a light rod, *ten chains* long, used by Surveyors in making offsets," which shows that only 27 years ago a surveyor thought nothing of carrying a staff forty rods, or half a quarter of a mile in length, upon his shoulder. The modern editions of the Dictionary have

changed the phrase "ten chains long" into "usually ten links long," which proves that our strength, nowadays, is only a hundredth part of what it was a quarter of a century ago.

PET.—You ask how your brother's new set of mathematical instruments can be applied to the best advantage. We offer a few suggestions. The T-square may be used as a tack-hammer, or for beating the devil's tattoo on the table while your brother is studying. All sharp-pointed instruments, such as the dividers, can be used for killing flies, by jabbing the points suddenly into a table or other place where a fly may be resting. The protractor is very handy if you want to poke pieces of newspapers round the sashes of a window to keep them from rattling in the wind or letting draughts of cold air penetrate between them. Double your paper lengthwise two or three times, and poke it in with the round edge of the protractor, working it tight into the crevice. The parallel rulers can be used as a sort of rattle to amuse the baby, or you might shake them about violently for your own amusement, as a great deal of racket can be made with them. *Usus te plura docebit.*

Scientific Notes.

—In the vapor rising from Etna, a compound of iron and nitrogen has been found.

—The enamel of the teeth is the only tissue in the human body which does not contain salt.

—It has been proven that carbon exists in flame in the form of small particles, instead of in the form of gas, as has been supposed.

—Last Thursday, the 21st of December, a beautiful bolide was observed in the northern part of Indiana. It lighted up the sky for a moment, then exploded with a rumbling noise like that of distant thunder. This is the second for this year of these beautiful meteorological phenomena observed in Indiana.

—In the Notre Dame Museum is a fine collection of fossil corals obtained from Commodore Platte of the U. S. Navy. Some of them are magnificent, owing to their crystallization. They are thought to be the only ones in any American museum, for Commodore Platte claims to be the only possessor of these rare specimens of geology.

—The discovery of a large species of Echidna in the Arfak Mountains of New Guinea has increased the Monotremes to three in number. The only Monotremes known were the Ornithorhynchus and the Echidna, both confined to the Australian continent. The discovery of the new Echidna is very remarkable in geographical zoölogy.

—Dr. N. Severtzoff makes an interesting communication in the *Annals and Magazine of Natural History* on the affinities of the Persian deer (*Cervus maral*), in which he shows that this species is identical with the Wapiti (*C. canadensis*) of Canada, the difference being only that the one in the warmer locality changes color in the summer, while that in the colder does not.

—Russian newspapers announce the death of M. Chekanoffsky, who, exiled to Siberia, had spent more than ten years in the geological exploration of that country. He had recently returned from his travels on the Olenek and the shores of the Polar Sea to St. Petersburg, where he was engaged at the Academy in the description of his immense collections. He was found dead in his room on the 10th of October, and it is supposed that he poisoned himself.

—A new fish, belonging to the order of Leptocardii (Haeckel) has been described to the Royal Academy of Science of Berlin by Dr. W. Peters. Until the discovery of this we had but one animal belonging to that peculiar group of "invertebrated vertebrates," namely the *Amphioxus lanceolatus*. Prof. Haeckel has proposed to divide the *vertebrata* into two primary groups—the *Leptocardia*, containing am-

phioxus [and allied species, as the new one by Dr. Peters] and *pachycardia*, comprising all other *vertebrata*. This at the time was apparently unnecessary, since the *Leptocardia* would have contained but one class, one genus and one species, but now as the group of *Leptocardia* is increasing in members we may be easily led to accept Prof. Haeckel's grouping as there is sufficient reason for it. Dr. Peters names his new form of *Amphioxus*, *Epigomethis cultellus*. This species differs from that now termed [according to Dr. Peters] *Epigomethis lanceolatus*, in that the former has a high dorsal fin and no caudal or anal fins. These new forms of *Leptocardia* were dredged up near Peale Island, in Moreton Bay, in eight fathoms water.

Art, Music and Literature.

—M. Muller, a Dutch savant, has just discovered at Amsterdam twenty-six letters from Queen Christina to the Frenchman Descartes.

—Dr. August Reissmann, the musical historian, has undertaken the task of completing Mendel's Lexicon, a work that has achieved a vast reputation.

—Maria Rosetti, sister of William, Dante and Christina Rosetti, has just died. She was the author of an interesting work called "The Shadow of Dante." She was of an almost morbidly religious turn of mind.

—Jerome Hopkins is preparing a grand tableau of the Birth of Christ for his concert at Chickering Hall next month: the grouping will be followed from the old masters' great paintings. Mr. Hopkins has written a new Oratorio, entitled *Samuel*.

—Johannes Brahms and Jos. Joachim, two of the shining musical lights of the age, will take the degree of Doctor of Music, at the University of Cambridge, in a few months. Brahms will write a new Symphony, and Joachim, a violin concerto, for the occasion.

—The Gallery of Great Composers is a fine volume published by James Osgood & Co., with a series of portraits engraved on steel from oil paintings, with biographical and critical notices of Bach, Handel, Gluck, Haydn, Mozart, Beethoven, Schubert, Von Weber, Mendelssohn, Schumann, Meyerbeer and Wagner.

—F. L. Ritter recently completed new arrangements of a number of Moore's most beautiful Irish melodies. We are pleased to know that his duties at Vassar College does not wholly prevent him from giving expression to his thoughts in new compositions, and the pursuit of his literary labors. —*American Art Journal*.

—MATTER AND FORM. The *Univers* of November 25th contained a review from the pen of M. Louis Veuillot, of a new work by Dr. Fredault, entitled *Forme et Matiere*. The reviewer says of it that it is a great success in the Catholic learned world, a masterly account of the philosophy of matter, and a powerful exposure of modern errors, evincing profound acquaintance with the metaphysics.

—The author of "Songs of Two Worlds" has in the press the complement of his "Epic of Hades," one part of which was published by Messrs. Henry S. King and Co. early in the year. The new portions will comprise "Tartarus, or part I. and "Olympus" part III, between which must be read the "Hades," already published.

—The *International Review* for Jan. 1877, contains a paper on the Antiquities of Olympia in the Museum at Berlin, and presents an account of the results of the first great effort of the German Empire in the investigation of the domain of classical antiquity. This article is by the German scholar and archaeologist, Ernst Curtius, the director of the Olympian investigations.

—George Sand has left behind her a number of dramas, some of which will probably be produced in Paris ere long, and, should they succeed, they will probably be imported over here. In one of these, an unfinished one, she was aided by the younger Dumas, now the one god of the Parisian theatre-goer's idolatry. She had put "Indiana" into a play, aided by M. Paul Meurice.

—An exhibition of a novel kind is shortly to be opened in Vienna. It is to consist of all the various statues, pic-

tures, drawings, and photographs—or, at least, as many as can be got together—which have been suggested by Herr R. Wagner's operas, especially by *Der Ring des Nibelungen*. The King of Bavaria will lend his collection, and the Prince of Hohenzollern-Sigmaringen his. The idea is due to Herr V. K. Schembera, a literary man in the Austrian capital, and a devoted adherent of Herr Wagner.—*American Art Journal*.

—A correspondent thus describes Liszt's piano playing: After a few bars of prelude he took the theme from Wagner's "Kaisermarch," and by degrees worked himself up into a storm of rain-like runs, hail-like shakes, lightning-arpeggios, and thunder-chords, until at last the hair fell over the forehead, and as he tossed it back the figure at the piano recalled the well-known inspired look of the pictures of our youth! But to leave high-flown language and return to commonplace: it was worthy of remark that all Liszt's effects were produced without resorting to a single "thump," or causing us the least feeling of overstrained strength.—*American Art Journal*.

—The Metropolitan Museum has agreed to pay General di Cesnola the sum of \$60,000 in gold for his entire collection of works of art from Cyprus, including the relics in gold and silver found under the Temple of Kurium. Two-thirds of the whole amount required have been subscribed and it is now proposed to raise the additional \$20,000 by further subscriptions, and by the sale of duplicates from the present collections belonging to the Museum. The list of subscribers so far comprises many well-known names; it is headed by Miss Catherine L. Wolf, who has given \$10,000 for the furtherance of this great art enterprise. The collection is made up of nearly 7,300 interesting objects, rare pieces of sculpture, Greek vases, relics in terra-cotta, gold, silver, bronzes, and precious stones. Exquisite specimens of Phœnician and Greek glass are included in it, as also a variety of other things too numerous to specify.—*American Art Journal*.

—Mr. Jerome Hopkins has issued another manifesto in which he announces his intention of becoming a stockholder in the Strakosch Brothers Monte Christo enterprise if the following extraordinary conditions are complied with. He is no respecter of institutions or persons:—"For myself, I have decided to take some of Mr. Strakosch's stock, provided he makes it genuine, true blue, slap-up aristocratic affair altogether, but not otherwise. He must engage Mr. Belmont as *chef d'orchestre*, Mr. D. Kingsland as *chef d'attaque*, Mr. Schermerhorn as first drummer, Mr. R. Grant White as flutist, Bishop Potter as prompter, Dr. Doernum as prompter, Peter Cooper as balletmaster, one of the Roosevelts as librarian, and so on; nor would there be anything derogatory in this, for even Louis XIV danced on the stage, you know, and Cardinal Richelieu acted in tableaux." Now Mr. Strakosch may go ahead, for he is certain of the means by which to secure at least one stockholder.—*American Art Journal*.

—Descartes, the famous mathematician and philosopher; La Fontaine, celebrated for his witty fables; and Buffon, the naturalist, were all singularly deficient in the powers of conversation. Marmontel, the novelist, was so dull in society that a friend said of him after an interview, "I must go and read his tales in recompense to myself for the weariness of hearing him." As to Corneille, the greatest dramatist of France, he was completely lost in society—so absent and embarrassed that he wrote of himself a witty couplet, importing that he was never intelligible but through the mouth of another. Wit on paper seems to be widely different from that play of words in conversation, which while it sparkles, dies; for Charles II, the wittiest of monarchs, was so charmed with the humor of "Hudibras" that he caused himself to be introduced in the character of a private gentleman, to Butler, the author. The witty king found the author a very dull companion, and was of opinion, with many others, that so stupid a fellow could never have written so clever a book. Addison, whose classic elegance has long been considered the model of style, was shy and absent in society, preserving even before a single stranger formal and dignified silence. In conversation, Dante was taciturn and satirical. Gray and Alfieri seldom talked or smiled. Rousseau was remarkably tame in conversation, without a word of fancy or eloquence in his speech. Mil-

ton was unsocial and sarcastic when much pressed by strangers.

Books and Periodicals.

—Messrs. Ditson & Co., as usual at Holiday times, present to buyers a large variety of choice music in Bound collections, which make exceedingly attractive and useful gifts. For the present season they have just issued two new collections, entitled "Gems of the Dance" and "World of Song," the former is intended as a companion to the "Gems of Strauss," which has been, so far, the most successful book of the kind ever issued. It contains the newer pieces by Strauss, and other very popular ones by Gung'l, Faust, Zikoff, Lamothe and others, and has 232 pages, full Sheet Music size.

The latter is a new Book of popular songs, ballads and duets, and contains nearly 100 of such, by some 60 different authors.

These two collections we commend for variety and elegance, and predict for them unbounded success. They sell for \$2.50 plain, and the same with fine gilt bindings are \$4.00.

Another choice collection of the Messrs. Ditson & Co. is their "Gems of English Song" published uniform with the above. It is truly a gem and is invaluable to the lovers of Song.

To the patrons of classic music they offer Beethoven's and Mozart's Sonatas, Mendelssohn's Songs without words, Bach's Fugues and Preludes, Thalberg's *L'Art du Chant*, Chopin's Mazurkas and Waltzes, Schumann's Album, etc.,—the very mention of which reveals a world of pleasure and profit to the musician and amateur.

To music lovers they offer their very attractive list of "Musical Literature" which includes the charming little volume of Polko's "Musical Sketches," Schindler's "Life of Beethoven," Liszt's delightful "Life of Chopin," Mendelssohn's "Letters from Italy and Switzerland," Ritter's "History of Music," Ehlert's "Letters on Music," Rau's "Mozart," a romantic Biography and a very useful little work just issued entitled "Biographical Sketches of Eminent Musical Composers" which is charmingly written (L. B. Urbino) and will be found very handy and reliable as well.

—People are never made so ridiculous by the qualities they possess as by those which they affect to have.

—Scene in a debating society: President—We will take the eyes and noses on the previous question. Member—A word or two, Mr. President: Friends Romans, Countrymen lend me your ears— President—Order, sir! We will take the eyes and nose first.—*Ex.*

—The Rev. Sydney Smith once, on entering a drawing-room in a fashionable mansion of the west-end, found it lined with mirrors on all sides. Finding himself reflected in every direction, he said that he "supposed he was at a meeting of the clergy, and there seemed to be a very respectable attendance."

—The *Voce della Verità* repeats an old story of the present Pope, though it is quite fresh as far as its appearance in print is concerned. About two years after the elevation of Pius IX to the Papal throne he was walking through the grounds of the Basilica of St. John Lateran one afternoon, when a camerata, or section of students from the Propaganda, came into view. The camerata was, with exception of the prefect, composed entirely of little fellows from Asia Minor and other parts of the East, who had been sent on by Oriental Bishops of the Catholic faith to be trained in the Propaganda. With one accord the boys doffed their hats and bent their knees to the Pope. "Oh! what a batch of little Bishops!" he exclaimed. "Take care, Holy Father," said one of the urchins in gowns, "your words may be all fulfilled." The Pope smiled at the youngster's precocity, but many years later the present Patriarch of Alexandria brought to the notice of Pío Nono the coincidence that every one of the little fellows had attained the rank of Bishop.

Notre Dame Scholastic.

Notre Dame, December 30, 1876.

THE NOTRE DAME SCHOLASTIC contains:

Choice Poetry, Essays, and the current Art, Musical and Literary Gossip of the day.

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Our New Advertisers.

In this issue of the SCHOLASTIC the card of Mr. James A. O'Reilly, of Reading, Pa., appears, and to it we call the attention of our readers. Mr. O'Reilly graduated in the classical course at Notre Dame in the year 1859. After graduating he remained at Notre Dame two years longer, following a course of law, which he finished in 1871. Leaving Notre Dame, he took up his residence in Reading, Pa., where he entered the law office of J. S. Richards. By his strict attention to business, his regular habits, his studious mind and his thorough knowledge of the law, Mr. O'Reilly has acquired a good practice in his profession, and his name as attorney figures prominently on the dockets of Berks and other counties. We can conscientiously recommend him to all having business to be attended to in the neighborhood of Reading, and more especially do we recommend his services to all old students as well as to friends of Notre Dame.

The New Year.

One more day passing away, and another year will have fled, and its labors be at an end. But who can tell the sorrows and trials which have sprung into existence or have culminated during the year just gone? We do not wish to preach a sermon—but here, as we stand on the threshold of the new year, we cannot help but think of the many who twelve months ago, having entered upon the duties and responsibilities of their callings with glad hearts and with high and animated hopes, have been most severely disappointed—nay, have experienced the bitterness of “hope deferred,” or perhaps of hope blasted and destroyed. How many a one, with flushing cheek and sparkling eye, greeted friends with a “Happy new year” at its commencement, and were destined to pass away ere the close

of the year which was so joyously begun! Only last week we announced the death of John W. Ball, of '58; some time before that we chronicled the death of his cousin, Edward Ball, of '67; then again there was P. E. Cochrane, of '72, whose name is now among those who were. The death of P. E. Dechant, of '66, appeared in the first number of this scholastic year; and that of Arthur Ryan, who had not yet completed his studies, is fresh in the minds of all our readers.

There are then again others who, starting with the year, with a firm purpose to accomplish an object dear to their hearts, have seen the months roll quickly away, while the object of their desire constantly flitted before them, a step in advance but ever beyond their grasp. These, without doubt, while they trip lightly over the line which parts the old year and the new, will start forward with hopes as fresh as if its realization had not been expected months ago, and with anticipations as bright as though none had ever yet failed for them. Their motto, if not “hope on, hope ever,” is hope till the great future shall dawn on us and discover whether our hopes are delusive or otherwise. To these, if their hopes are high, pure and noble, we trust they may be a happy realization.

But there are some whose brightest hopes have been more than realized, in whose hearts joys have sprung up which shall never fade. These will start on the new year with a present enjoyment, and be prepared to seize upon each new source of joy and extract honey from each flower that springs up along their path. Life will be to them a pleasure beyond which nothing will satisfy but heaven. These should remember however that their joy will last to them only so long as they tread the paths of virtue. Men have sought out many means of happiness but have ever failed save when these means were pure and holy; all others have been to them Dead-Sea apples, pleasing to the sight but bitter to the taste.

May our readers, treading those paths of virtue, enjoy a happy new year, and not only one but many, until the winters of many years shall have frosted their heads with honor.

Sacred Music.

Sacred Music is an act of devotion so becoming, delightful and excellent, that we find it coeval with the sense of Deity, authorized by all nations, and universally received into the solemnities of public worship. The book of Psalms, as the name itself imports, was adapted to the voice of song, and the author of those invaluable odes well knew the sweetness, dignity and animation that were hereby added to the sacred service of the Temple. With what rapture does he describe its effects—with what fervor does he call upon his fellow-worshippers to join in the delightful duty: “O, sing unto the Lord a new song—sing unto the Lord all the earth—bless His name—show forth His salvation from day to day.”

Music is undoubtedly the language of nature. It originates from our frame and constitution. Do lofty contemplations, elevated joy and fervor of affection, give beauty and dignity to language, they also associate with the charms of music by a kindred law, which the Creator has established. They pleasingly unite with strains of sweet and solemn harmony.

Music suitably expresses that devotion and sublime delight which religion is fitted to inspire. Joy is the natural

effect. Praise and song, the proper accompaniment. "Is any merry" or glad, "let him sing psalms." And singing is not only a general expression of delight, but an expression of the prevailing sentiments and passions of the mind: it can accommodate itself to the various modifications of love and joy—the essence of a devotional temper—it has lofty strains for the sublimity of admiration, plaintive accents, which become the tear of penitence and sorrow—it can adopt the humble plea of supplication, or swell the bolder notes of thanksgiving and triumph. Yet the influence of music reaches only to the amiable and pleasing affections, and has no expression for malignant and tormenting passions.

Music not only decently expresses, but powerfully excites and improves the affections. It is the prerogative of this noble art to cheer and invigorate the mind, to still the tumultuous passions, to calm the troubled thoughts, and fix the wandering attention.

It can strike the mind with solemnity and awe, or melt with tenderness and love; can animate with hope and gladness or call forth the sensation of devout and affectionate sorrow; even separate and unconnected, it can influence the various passions of the soul, but it naturally seeks an alliance, and must be joined with becoming sentiment and language, in order to produce its full and proper effect, and never is its energy so conspicuous and delightful as when consecrated to the service of religion, and employed in the courts of the living God. Here it displays its noblest use and brightest glory. Here alone it meets with themes that fill the capacity of an immortal mind, and claims its noblest powers and affections.

What voice of song so honorable, so elevating, so delightful? To whom shall the breath ascend, if not to Him who first inspired it? Where shall admiration take its loftiest flight, but to the throne of the everlasting Jehovah?

When the union of the heart and voice are thus happily arranged—when sublime subjects of praise are accompanied with expressive harmony, and the pleasure of genuine devotion heightened by the charms of music, we participate in the most pure, rational and exquisite enjoyment that human nature is capable of receiving. The soul, forgetting its confinement within the body, is elevated beyond the cares and tumults of this mortal state, and seems, for a while, transported to the blissful regions of love and joy.

The person who sings psalms and hymns, especially in the sanctuary, ought to understand that he is performing an external act of religious worship. If, therefore, he sings in a thoughtless or irreverent manner, his performance, instead of being an act of acceptable homage to the Most High, is nothing short of an act of solemn mockery. It is a thought which ought to paralyze the tongue of every person who engages with levity in this part of Divine service, and joins with his lips in the praises of God, while his heart is far from Him. That however much the music of his voice may add to the solemnity of the sanctuary, and assist the devotion of others, the eye of the Omniscient Judge looks down upon him, and marks him as a hypocrite. Every form of worship in which the heart is not engaged is, to Him who searcheth the heart, an abomination.

There is great danger of mistaking the excitement of an imal feelings, which it is the natural tendency of music to produce, for that exercise of humble devotion which is peculiar to the experience of the Christian. The trembling nerve, the unconscious tear-drop that steals from the eye,

the thrill of delight which pervades the system, and the spell which fastens on the soul under the charming influence of a lovely song, are no certain evidences that our hearts are right with God. The person who never felt a pang of sorrow, nor an emotion of Christian joy, may weep as profusely under the power and influence of the music of the sanctuary, as the pious worshipper whose heart is raised to Heaven, and who anticipates in the harmony that strikes his ear, something like the song of the redeemed around the Throne.

Many a lover of music, there is reason to believe, has gone away from the house of God flattering himself that he has been exceedingly devout, when if he would analyze the impressions produced upon his mind he would find in them none of the ingredients of genuine religion. The mere fact of emotions having been excited among the sensibilities of the soul, by the power of music, is totally a different thing from having the affections of the heart wrought up to a strain of elevated piety. The latter is acceptable to God—the former cannot be. We should sing with the heart, and with the understanding also, or all our noise is vain. Without these ingredients, the sweetest music that rolls from the tongues of men or angels is as sounding brass or a tinkling cymbal.

Let our music be awed by the presence of Deity, and our

"Music below will prove

An antedate to the bliss above."

Personal.

—James Caren, of '76, is doing well in Columbus, Ohio.

—John Hogan, of '73, is reading medicine in Paris, France.

—Thomas J. Murphy, of '75, is teaching school at Ravenna, Ohio.

—Martin O'Brien (Commercial, of '65) is farming near Kansas City, Mo.

—Charles J. Hertich (Commercial, of '68) is residing at St. Genevieve, Mo.

—Mr. B. Crow, of Detroit, Mich., was at the College the first part of the week.

—Mrs. Widdecombe, of Sturgis, Mich., visited Notre Dame on Christmas day.

—Columbus Marantette (Commercial, of '64) has prospered at Mendon, Mich.

—Fred Williams, of '62, is the junior partner of Williams & Son, Lafayette, Ind.

—Thomas and John Oldshoe, both of '67, have a large medical practice in Pittsburgh, Pa.

—Bro. Theogene spent his Christmas holidays at the College. He had a lively time of it.

—William C. McFarland (Commercial, of '65) is doing a good business in Tiffin, Ohio.

—Rev. Thomas Sidley, of '63, is pastor of the Catholic Church in Springfield, Ohio.

—L. Philip Best (Commercial, of '75) is in the wholesale drug business in Milwaukee, Wisconsin.

—H. D. Faxon (Commercial, of '76) is in the establishment of A. T. Stewart & Co., Chicago, Ill.

—F. H. Greene (Commercial, of '64) lives at Grand Rapids, Mich., where, we are told, he is doing well.

—Rowland Henrick (Commercial, of '67) is with the Pittsburgh Oil Refining Company, Pittsburgh, Pa.

—H. W. Quan (Commercial, of '75) is in business with his father in Chicago, Ill., doing very well, they say.

—Rev. Father Noll, the popular and zealous pastor of Elkhart and Goshen, visited us on Wednesday last.

—J. A. Fox (Commercial, '70) is in the freight office of the Chicago, Burlington and Quincy R. R. at Aurora, Ill.

—Francis Frazee (Commercial, of '75) is keeping books for the firm of W. H. Johnson & Co., Portsmouth, Ohio.

—Mr. Sibley, of the firm of Sibley, Mills & Ware, of South Bend, and lady, paid us a brief visit on Wednesday last.

—Dr. M. J. Skilling, of '69, we are pleased to learn, is doing well in Philadelphia, where he has an excellent medical practice.

—Rev. D. Tighe, of '70, the energetic assistant pastor of St. James' Church, Chicago, Ill., dropt in to see us one day this past week.

—We are pleased to see that Miss E. A. Starr, after an absence in Europe of one year, has taken up her residence at St. Mary's Academy.

—Mr. L. L. Donnelly, the polite and accommodating conductor on the Chicago and Northwest R. R., paid a visit to his son at Notre Dame this last week.

—E. B. Downing, who was professor of Latin at Notre Dame some sixteen or seventeen years ago, is now residing in Norfolk, Virginia. His address is No. 155 Church street.

—Among the visitors this past week were Edward Dyer, West Troy, N. Y.; Walter V. Marsh, Albany, N. Y.; Clinton H. Meneely, Troy, N. Y.; and Bryan Mattimore, Toledo, Ohio.

—Rt. Rev. Bishop Dwenger, of Fort Wayne, arrived at Notre Dame on the 26th and conferred sacred orders on several young gentlemen the following day. The worthy Bishop, although having much care and work on his hands, appears to be in excellent health.

—Sometimes we hear complaints made by students that the visits of their friends to Notre Dame are not chronicled in the SCHOLASTIC. Any omission of those names are due to one of two reasons: either the students have not written us word of their coming, or the parties themselves have not registered their names in the parlor. Every week we consult the Register and get the names of those who have been here. If people fail to register, or their friends do not report, we are not able to chronicle.

Local Items.

—Turkey was plenty on Christmas day.

—Classes will begin on the second of next month.

—New Year's day will be appropriately celebrated here.

—All the students attended midnight Mass on Christmas.

—Mr. Shickey has kept up a brisk trade for the last ten days.

—Double windows are to be put up in the presbytery building.

—There was considerable skating during the Christmas holidays.

—We learn that the SCHOLASTIC ALMANAC is having a great sale.

—We would ask of all our subscribers to patronize our advertisers.

—The *Adeste Fideles* was finely sung by the students on Christmas morning.

—The Infirmary is now deserted. It don't do to be sick during a week of rec.

—The Bulletins for December were sent off the Friday before Christmas day.

—At the next *soirée* the orchestra will, we are told, produce a new overture.

—The sleighing here on Christmas day was everything that could be desired.

—B. Thomas "set 'em up" on Christmas day for every one without exception.

—Quite a number of fine photographs have been added to Prof. Lyons' album.

—Why not have a grand tournament on the tables in the Junior recreation hall?

—There have been a large number of visitors to the College during the holidays.

—There has not been any too much reading in the refectories for the last ten days.

—The members of the Law Class have been attending court during the past week.

—The extra rec. every evening after supper was greatly relished during the week past.

—The pupils of the Manual Labor School enjoyed Christmas week, as they generally do.

—Prof. Gregori is engaged on a *genre* work which he intends for an exhibition in Chicago.

—It is expected that every one will be back for the opening of classes on the 2d of January.

—It is said that every student received a box during the holidays, some of them two and three.

—They began cutting ice for the summer on Wednesday last. The ice is now fifteen inches thick.

—During the cold weather which we now have it is necessary to keep the steam going all night long.

—Rackets, alley-ball, etc., were played without ceasing from morning till night during Christmas week.

—The new altar has arrived at the custom-house in Chicago. We may expect it here in a short while.

—Remember that there will be competition in all the classes on Thursday. Every one should be on hand.

—It will be a sorrowful sight to see the young man, next week, "taking his last smoke" before "entering."

—Mr. Frainy has been making improvements about the SCHOLASTIC and *Ave Maria* office during the week past.

—We notice that those of our young musicians who remained here during Christmas week practiced regularly.

—The first of the students returning from his home trip for the holidays put in an appearance on Wednesday last.

—Bro. Theodosius has a potato which when looked at from a certain direction resembles exactly a human skull.

—The societies all adjourned until after the holidays when they will, no doubt, become more active than ever.

—Who is the champion alleyball player here? We noticed quite a number of good players in the Junior department.

—Why do not the congregation sing the *Asperges* and the responses at Mass, as well as the *Kyrie* and other parts of the Mass?

—Ten of the Stations for the new church have been finished, and it is expected that all will be ready to put up in the spring.

—There were no entertainments by any of the societies during the Christmas holidays, yet every one seemed to enjoy himself.

—Letters from students who went home to spend the holidays all report that they are having very good times. We are glad of this.

—Never in the history of Notre Dame have rabbits been so plentiful as this year. The large farm here seems to be swarming with them.

—It is generally admitted that the "Grotto of Bethlehem" at the Scholasticate is the most beautiful around Notre Dame this year.

—Quite a number of the old members of the Scientific department remember the place by sending specimens to the Cabinet of Natural Sciences.

—Father Zahn gave quite an entertainment which caused huge fun to the Juniors in their study hall on Thursday evening. It was better than a circus.

—The collection taken up at Mass on Christmas day, for the orphans, was the largest ever taken up in the church and was creditable to the parishioners.

—Over one hundred students remained at Notre Dame during the holidays, and as they had every enjoyment they could not be sorry for having done so.

—Vespers, to-morrow and on Monday, will be of the Circumcision of our Lord, page 72 of the Vespéral. On Saturday they will be of the Epiphany, page 75.

—The students remaining here during the Christmas

holidays have enjoyed the usual privileges of the season. They seemed to enjoy Christmas day very well.

—The next literary Entertainment by the members of the St. Aloysius Philodemic Association will be given in February. It will consist entirely of orations and music.

—The Lemonnier Circulating Library has during the week been well patronized. There are very few students who have not occupied some of their time in reading.

—The Minims have now a trunk-room of their own. It is just over the Minim play-hall and is as convenient for the members of that department as they could desire.

—The people in the students' office have come to the conclusion that it don't pay to have the cold wind come whistling in at the door, and have had a storm-door put up.

—We tell you what, it made us work to get up our "local" this week. There is not the usual amount of it just now waiting for our reporters to pick it up. Items are scarce.

—The nimrods have been very lively during the holidays. There are a great many ducks on the river, and it is the determination of the lovers of hunting to lessen the number.

—It would be well were some of our inventive geniuses to discover some method by which ice on the lakes after a heavy fall of snow could be flooded and thus good skating be secured.

—The beautiful meteor seen here on the night of the 21st was seen throughout the whole Northwest. It was a sight never to be forgotten, and we know of no spectacle so beautiful and grand.

—We understand that Rev. V. Czezewski who was ordained on Thursday is to take charge of the new church lately erected by the Poles in South Bend. He is to enter upon his duties this week.

—The painting in the new church had to be discontinued on account of the cold weather. It will be resumed in the spring, and it is expected that the entire work will be finished before the close of the year.

—Although Russia with her magnificent army and navy is unable to get away with one Turkey, the students here Christmas day got away with somewhere near one hundred of them. Bully for the boys!

—The instructions of the Rt. Rev. Bishop of Fort Wayne to the newly ordained on Wednesday and Thursday were very beautiful, and delivered in that impressive manner which so characterizes his exhortations.

—Taking advantage of the good sleighing, the wood haulers have been busy as bees the past ten days, and every moment almost in the day a load of wood may be seen passing the College towards the steam-house.

—There will be a lecture by Prof. Stace and one by Prof. Ivers in a short while. We have not been informed of the subjects on which they will discourse, but we doubt not they will be of great interest to all who may attend.

—There will be one musical *soirée* this next month, though on what day we have not been informed. We expect to see our young pianists as well as our violinists make a fair show on that occasion. There will be also, we hope, plenty of singing.

—We intend making a present of a fine volume of music to the best violin soloist among the members of the St. Cecilia Philomathean Association. The contest for the prize will take place sometime in January, at one of the regular meetings, when we expect to hear some good music.

—Ought there not to be more English hymns sung at the low Masses on Wednesdays and other week days on which the Catholic students attend divine service? We think that by practicing a few students in English hymns all the students would soon be able to take part in the singing.

—We call the attention of our readers to the advertisements of the *New York Sun* and the *Cincinnati Enquirer*, both of which may be found in the proper columns. These papers are able exponents of the doctrines espoused by the party to which they have attached themselves and are edited in an able manner.

—The meteor on the 21st, as seen at Notre Dame, was

truly magnificent. It lighted up the sky for a moment or so and then disappeared. Scarcely had it disappeared when a loud explosion was heard, followed by a long rumbling, rattling noise. Such was the loudness of the noise that many of the buildings here were shaken as by a light earthquake.

—There are some people who object to having the monthly musical *soirées* which are given here. We would call their attention to these words of Moscheles, the great musical composer, critic and teacher, concerning young players: "They must play before company; one can't get them too early over the dilettanti shyness which borders so close on affectation."

—Representations of the grotto at Bethlehem were made during the holidays not only in the new church but also at the novitiate, the professed house, the scholasticate and other places. All of them without exception were beautifully made, and reflect great credit upon those who had charge of their erection. They will all be taken down on the Feast of the Epiphany.

—Those of our readers who complain because once in a while we give them only three columns of locals, should remember that all our local and personal items are what is called "solid" matter and that one column of "solid" matter is equal to one and one fourth "leaded" matter, like the essays, etc. Two pages of "solid" matter contain as much reading-matter as two pages and a half of leaded.

—The amount of mailing-matter sent off from Notre Dame every week is very large. The *Ave Maria* mail is between nine and ten thousand copies and the *SCHOLASTIC* about one thousand. Besides these, the correspondence of students and others make a very large mail. The mails received here every day, although not near so large as the outgoing, is, nevertheless, quite large, and gives our postmaster considerable work.

—The excellent and gentlemanly conduct displayed by the students when going home for the holidays was the subject of general remark among the passengers. These latter seemed to think it an extraordinary thing that college boys should behave so quietly, and they could scarcely believe that the students were in reality students. However, if they were better acquainted with the Notre Dame students they would not at all be surprised.

—On Wednesday, December 27th, and Thursday the 28th, the Rt. Rev. Bishop Dwenger, of Fort Wayne, administered the Sacrament of Holy Orders at Notre Dame. On the first named day the Rev. Messrs. M. Shea, V. Czezewski, and C. Kelly were ordained deacons, and Messrs. T. E. Walsh and J. O'Keefe were ordained subdeacons. On the 28th Rev. Fathers Shea and Czezewski were raised to the priesthood. The ordinations took place at 8 o'clock, a. m.

—Christmas was celebrated with appropriate ceremonies here. Midnight Mass was sung by Very Rev. Father General, with deacon and subdeacon. Matins and Lauds were solemnly sung, with the chanters, eight in number, vested in copes. The ten o'clock Mass was sung by Very Rev. F. Provincial, with deacon and subdeacon. Solemn Vespers were sung by Very Rev. Father Provincial, with eight chanters vested in the new gold-cloth copes lately purchased.

—As our readers will see by consulting our advertising columns, quite a number of old students make use of the columns of the *SCHOLASTIC* in which to advertise their business. We feel that none of them will lose by so doing; on the contrary, we expect that their advertisements will give them an increase of business. In addition, we would be greatly obliged to our friends if they would send us, for our personal column, the addresses of former students. The *SCHOLASTIC* should be a *directory* wherein the address of every old student may be found.

—He came into the office with a stealthy air, and after sidling up towards the drawer he dropped his contribution in. The devil was just then beseeching us for copy and we rammed our hand into the drawer. We only read part of the title, "Beautiful"—when we threw the "shoot-ing-stick" after the retreating form. He dodged, but as he skipped from the steps with a fiendish smile he went into a snow bank just near by. It wasn't very "beautiful" to

him, and may a like fate overtake all who pester an editor with poems on the beautiful snow!

—The Librarian of the Lemmonier Circulating Library expects, the coming week, to make large additions of books to the Library. The volumes will be principally historical and biographical. We trust that with the coming session there will be large accessions to the list of subscribers, for the good done by this popular Library is great. It has been noticed that since its formation there have been very few dime-novels passing around among the students, and at present we believe that if a search-warrant were got out, and a strict search instituted, there would not be found three of these worthless books among the whole body of students.

—A friend has handed us the following old geometrical enigma—now not generally known. Perhaps some of the young folk may find amusement in endeavoring to solve it. We would like to see the result of their efforts.

WHAT IS IT?

To three-fourths of a cross
Add a circle complete,
Then two semicircles
A perpendicular meet,
Then add a triangle
Standing on its two feet,
And two semicircles
And a circle complete.

—We recommend to the attention of our readers this neat little manual, compiled by Professor Joseph A. Lyons, of the University of Notre Dame. Besides the ordinary time-tables and calendars for the year 1877, it contains many choice selections both in prose and poetry from that most excellent and sprightly of college journals, THE NOTRE DAME SCHOLASTIC. After glancing over its pages, we can say without hesitation that it is filled with useful and highly interesting reading-matter. As a general rule, compilers of almanacs seem to consider that they have discharged their whole duty if after a few uninteresting dates and dry statistics they succeed in grouping together a collection of what they are pleased to regard as jokes and funny items. Professor Lyons evidently aims a little higher: and while there is much in his compilation that is likely to amuse, there are also a number of pieces the careful reading of which cannot fail to be attended with solid benefit. No doubt most readers of the "*Ave Maria*" would peruse with interest such articles as Mr. W. J. Onahan's Commencement Oration on "The Catholic and the Citizen," the "Sketch of the Life of Father de Saille," "Alanus de Insulis," or the criticism on "Plato's Immortality of the Soul," while to serve the purpose of mental relaxation we would recommend just such pieces as "Bachelor Sketches," "Have we a Climate?" "Count von Guizendorff's Ghost," and many other gems of humor with which the pages of the Almanac are filled. On the whole, we consider the SCHOLASTIC ALMANAC one of the most useful and interesting annuals published in the United States, and we are glad to hear that it was so well received last year as to warrant its yearly continuance. The price is only twenty-five cents, though there are over one hundred pages of reading matter. It is elegantly printed, and the paper is of a superior quality.—*The Ave Maria*.

—Your memory is bad perhaps; but I can tell you two secrets that will cure the worst memory. One is to read a subject when strongly interested. The other is, to not only read, but think. When you read a paragraph or a page of a book, close the book, and try to remember the ideas on that page, and not only recall them vaguely in your mind but put them into words and speak them out. Faithfully follow these two rules, and you have the golden keys of knowledge. Besides inattentive reading, there are other things injurious to memory. One is the habit of skimming over newspapers, items of news, smart remarks, bits of information, political reflections, fashion notes, all in a confused jumble, never to be thought of again, thus diligently cultivating a habit of careless reading hard to break. Another is the reading of trashy novels. Nothing is so fatal to reading with profit as the habit of running through story after story and forgetting them as soon as read. I know a gray-haired woman, a lifelong lover of books, who sadly declares that her mind has been ruined by such reading.—*Exchange*.

—A beautiful legend of Durham Cathedral is thus related by Reginald, of Durham:—"A monk of Durham, keeping nightly vigil in the minster, sat down in the stalls and thought; he raised his eyes; he beheld in the misty distance three forms descend, and with slow steps come from the east toward the choir steps; each had a Bishop's habit, each was comely, venerable and glorious to behold; and, as they paused, they sang alleluia with the verse, with the sweetest strains of melody; then, toward the south, where the great crucifix stands, was heard a choir of many voices singing in their several parts the prose, and it seemed as though clerks in their ministries were serving the Bishop-celebrant, for there the clear shining of the tapers was brightest, and thence the rich delicious perfume of the incense breathed around. Then the three Bishops sang their part, and the choir made answer with chanting wondrous sweet, while one celebrated as becoms a Bishop, and then all was done; once more the solemn procession passed on its way, and disappeared like faint images behind the altar; and they say that they who were at that service lie asleep, revered, in that ancient church, Aidan, Cuthbert, Eadbert, and Ælhwold."—*All the Year Round*.

—The main portion of the Babylonian antiquities just received at the British Museum as the result of the last expedition of Mr. Geo. Smith, was found near Hillah, a town about three miles north from the site of Babylon. They are chiefly tablets, mortgage loans, promissory notes, records, of the sale of lands, shares, and other commodities, representing, in fact, all the various commercial transactions of a Babylonian firm, who may be approximately described as Messrs. Gabi & Sons, bankers and financial agents. Many of the tablets represent the renewal of loans and mortgages, so that the documents referring to the first and the last of continuing transactions bear the dates of several different reigns. The dates thus extend from the fall of the Assyrian empire to the reign of Darius Hystaspes, including dates in the reigns of Nabopolassar, father of Nabuchodonosor, Evil-Merodach, Cambyses, the elder and the younger Cyrus. The dates of the tablets, therefore, furnish very important chronological landmarks, and they are in many respects subversive of the recent chronology. The rate of interest current in Babylon on loans was generally ten per cent., and much light is thrown on the social life of the Babylonians from the circumstances that witnesses of deeds are always described by their trade or profession. One of the tablets is dated in the reign of Belshazzar as king, being the first time his name has been found in connection with the royal dignity, previous inscriptions having had reference to the time when he was described as son of Nabonidus.

—There was an artificer in Rome who made vessels of glass of so tenacious a temper that they were as little liable to be broken as those that are made of gold and silver. When, therefore, he had made a vial of the purest sort, and such as he thought a present worthy of Cæsar alone, he was admitted into the presence of the then Emperor Tib-rius. The gift was praised, the skilful hand of the artist applauded, and the donation of the giver accepted. The artist, that he might enhance the wonder of the spectators, and promote himself yet further in the favor of the Emperor, desired the vial out of Cæsar's hand, and threw it with such force against the floor that the most solid metal would have received some damage or bruise thereby. Cæsar was not only amazed but frightened with the act; but the artist taking up the vial from the ground (which was not broken, but only bruised together, as if the substance of the glass had put on the temperature of brass), drew out an instrument from his bosom and beat it out to its former figure. This done, he imagined that he had conquered the world, believing that he had merited an acquaintance with Cæsar and raised the admiration of all the beholders; but it fell out otherwise, for the Emperor inquired if any other person besides himself was privy to the like tempering of glass. When he had told him "No," he commanded his attendants to strike off his head, saying "That should this artifice come once to be known, gold and silver would be of as little value as the dirt in the street." Long after this—viz, in 1610—we read that, among other rare presents then sent from the Shah of Persia to the King of Spain, were six mirrors of malleable glass, so exquisitely tempered that they could not be broken.

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Time Table—November 21, 1875.

	*Mail.	*Day Express.	*Kal. Accom.	†Atlantic Express.	‡Nigh Express
Lv. Chicago....	5 00 a.m.	9 00 a.m.	4 00 p.m.	5 15 p.m.	9 00 p.m.
" Mich. City..	7 32 "	11 00 "	6 30 "	7 40 "	11 15 "
" Niles	9 03 "	12 09 p.m.	8 20 "	8 55 "	12 35 "
" Jackson....	2 08 p.m.	3 55 "	Express	12 40 a.m.	4 52 "
Ar. Detroit..	5 45 "	" 25 "	10 15 "	3 30 "	8 00 a.m.
Lv. Detroit....	7 00 a.m.	10 05 a.m.	4 00 p.m.	5 40 p.m.	9 50 p.m.
" Jackson....	0 40 "	12 32 p.m.	7 15 "	9 25 "	12 42 a.m.
" Niles	3 45 p.m.	4 23 "	6 10 a.m.	2 30 a.m.	4 30 "
" Mich. City..	5 10 "	5 35 "	7 50 "	4 05 "	5 50 "
Ar. Chicago..	7 30 "	8 00 "	10 20 "	6 30 "	8 00 "

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Lv. South Bend—	8 15 a.m.	7 15 p.m.	\$9 06 a.m.	\$7 00 p.m.
" Notre Dame—	8 22 "	7 22 "	9 07 "	7 07 "
Ar. Niles—	9 00 "	8 00 "	9 40 "	7 40 "

GOING SOUTH.

Lv. Niles—	6 30 a.m.	4 20 p.m.	\$8 00 a.m.	\$5 00 p.m.
" Notre Dame—	7 07 "	4 56 "	8 32 "	5 32 "
Ar. South Bend—	7 15 "	5 05 "	8 40 "	5 40 "

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The Old Church—Have We a Climate—Commencement
Ode—A New French Novel—Sunshine Glistens after Rain
—Sidney Smith—Leap Year—Batchelor Sketches—Count
Von Gutzenhoff's Ghost—The Miser—Building Castles—
Hodie Mihi; Cras Tibi—Building a Bonfire—The Cake of
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Immortality of the Soul—On the Wide Atlantic—Cowper
—Dante and Pope Celestine V—A Model Student—Have
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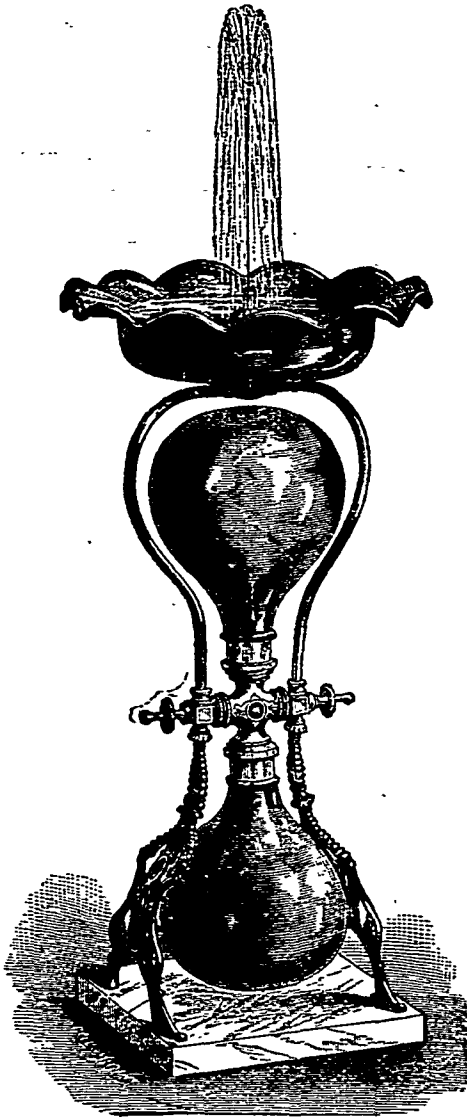
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NOTRE DAME AND ST. MARY'S 'BUS LINE!

Whilst I return my thanks to the patrons of Notre Dame and St. Mary's, I beg leave to inform the public that I have, at the urgent request of many of my patrons, purchased SEVERAL NEW CARRIAGES and BUGGIES, and moved into the LIVERY STABLES

Attached to the National Hotel, and Adjacent to the Lake Shore and Michigan Southern Depot.

Now, that telegraphic communication has been made between Notre Dame and my office, through the Michigan Southern Depot, I shall be prompt to have passengers in time to meet all trains.

For my attention to the patrons of Notre Dame and St. Mary's, I refer, by permission, to the Superiors of both Institutions.
P. SHICKEY.

UNIVERSITY OF NOTRE DAME,
INDIANA.
Founded 1842. Chartered 1844.

This Institution, incorporated in 1844, enlarged in 1866, and fitted up with all the modern improvements, affords accommodation to five hundred Students. Situated near the Lake Shore and Michigan Southern, Michigan Central, and the Peninsular Railroads, it is easy of access from all parts of the United States.

TERMS.

Matriculation Fee.....	\$5 00
Board, Tuition (Languages, Linear Drawing and Vocal Music included), Bed and Bedding, Washing and a Mending of Linens, per Session of five months....	150 00
Instrumental Music.....	12 50
Use of Piano.....	10 00
Use of Violin.....	2 50
Telegraphy.....	10 00
Vocal Lessons, } General Class Principles.....	10 00
} Vocal Culture.....	15 00
Elocution—Special Course... ..	5 00
Use of Library (per session).....	1 00
Drawing—Landscape and Artistic.....	15 00
Use of Philosophical and Chemical Apparatus.....	5 00
Graduation Fee, { Classical Course.....	10 00
} Scientific Course.....	10 00
} Commercial Course.....	5 00
Students who spend Summer vacation at the University are charged extra.....	40 00
Doctors' Fees and Medicines at Physician's charges.	
Students received at any time, their Session beginning with date of entrance.	

PAYMENTS TO BE MADE INVARIABLY IN ADVANCE.
Class-Books, Stationery, etc., at current prices.
The first session begins on the first Tuesday of September the second on the first of February.
For further particulars, or Catalogue, address
Rev. P. J. Colovin, C. S. C., Pres't.,
NOTRE DAME, IND.

McDONALD,
THE PHOTOGRAPHER,
 Is still at his
 OLD STAND ON MICHIGAN STREET

CALIFORNIA

Have you any thought of going to California? Are you going West, North, or Northwest? You want to know the best routes to take? The shortest, safest, quickest, and most comfortable routes are those owned by the Chicago and Northwestern Railway Company. It owns over two thousand miles of the best road there is in the country. Ask any ticket agent to show you its maps and time cards. All ticket agents can sell you through tickets by this route.

Buy your tickets via the Chicago and Northwestern Railway for

SAN FRANCISCO,

Sacramento, Ogden, Salt Lake City, Cheyenne, Denver, Omaha, Lincoln, Council Bluffs, Yankton, Sioux City, Dubuque, Winona, St. Paul, Duluth, Marquette, Green Bay, Oshkosh, Madison, Milwaukee and all points West or Northwest of Chicago.

If you wish the best travelling accommodations, you will buy your tickets by this route, and will take no other.

This popular route is unsurpassed for speed, comfort and safety. The smooth, well-lasted and perfect track of steel rails, Westinghouse air brakes, Miller's safety platform and couplers, the celebrated Pullman Palace Sleeping Cars, the perfect telegraph system of moving trains, the regularity with which they run, the admirable arrangement for running through cars from Chicago to all points West, North, and Northwest, secure to passengers all the comforts in modern railway traveling.

PULLMAN PALACE CARS

are run on all trains of this road.

This is the only line running these cars between Chicago and St. Paul, or Chicago and Milwaukee.

At Omaha our sleepers connect with the Overland Sleepers on the Union Pacific Railroad for all points west of the Missouri River.

For rates or information not attainable from your home ticket agents, apply to

Marvin Hughitt,
 General Superintendent.

W. H. Stennett,
 Gen'l Passenger Agent

CHICAGO, ALTON AND ST. LOUIS AND CHICAGO KANSAS CITY AND DENVER SHORT LINES.

Union Depot, West side, near Madison street bridge; Ticket offices at depot and 122 Randolph street.

	Arrive.	Leave.
Kansas City and Denver Express via Jacksonville, Ill., and Louisiana, Mo.....	4 00 pm	12 30 pm
Springfield and St. Louis Ex. via Main Line.....	8 05 pm	9 30 am
Springfield, St. Louis and Texas Fast Ex. via Main Line.....	7 30 am	9 00 pm
Peoria Day Express.....	4 00 pm	9 30 am
Peoria, Keokuk and Burlington Ex.....	7 30 am	9 00 pm
Chicago and Paducah Railroad Express.....	8 05 pm	9 30 am
Streator, Wenona, Lacon and Washington Ex.....	4 00 pm	12 30 pm
Joliet Accommodation.....	9 20 am	4 30 pm
J. C. McMULLIN, Gen. Supt.	J. CHARLTON, Gen. Pass. Agt.	

Chicago, R. I. & Pacific.

Through trains are run to Leavenworth and Atchison, connecting with trains for all points in Kansas and Southern Missouri. This is acknowledged by the travelling public to be the

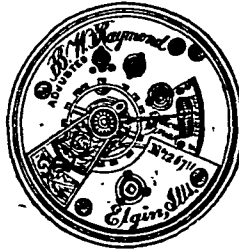
Great Overland Route to California.

Two express trains leave Chicago daily from depot, corner Van Buren and Sherman streets, as follows:

	Leave	Arrive.
Omaha, Leavenworth and Atchison Express.....	10 00 a.m.	3 45 p.m.
Per accommodation	5 00 p.m.	9 35 a.m.
Night Express.....	10 00 p.m.	6 50 a.m.

A. M. SMITH,
 Gen'l Pass. Agent.

H. RIDDLE,
 General Superintendent.



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**Watches, Clocks,
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 JEWELRY.**

All Kinds of Engraving Done.

SOUTH BEND, INDIANA.

Pittsburgh, Fort Wayne & Chicago,

AND PENNSYLVANIA R. R. LINE.

CONDENSED TIME TABLE.

NOVEMBER, 1876.

TRAINS LEAVE CHICAGO DEPOT,
 Cor. Canal and Madison Sts. (West Side).
 On arrival of trains from North and Southwest.

3 Trains with Through Cars to NEW YORK.	No. 2.	No. 6.	No. 4.
	Day Ex. Ex. Sund'y	Pac. Exp. Daily.	Night Ex. Ex Sa & Su
Lv. CHICAGO.....	9 00 a.m.	5 15 p.m.	10 00 p.m.
Ar. FT. WAYNE.....	2 10 p.m.	11 25 "	6 15 a.m.
" Rochester.....	1 04 a.m.	11 12 a.m.	5 54 p.m.
" Pittsburgh.....	2 10 "	12 15 "	7 05 "
Lv. Pittsburgh.....	2 55 "	1 10 p.m.	8 10 "
Ar. Cresson.....			
" Harrisburg.....	11 30 a.m.	11 05 "	3 45 a.m.
" Baltimore.....	6 25 p.m.		7 35 "
" Washington.....	9 07 "		9 02 "
" Philadelphia.....	3 30 "	3 10 a.m.	7 35 "
" New York.....	6 45 "	6 50 "	10 25 "
" New Haven.....	11 52 "	10 40 "	3 26 p.m.
" Hartford.....	1 27 a.m.	12 11 p.m.	
" Springfield.....	2 20 "	12 57 p.m.	
" Providence.....	5 10 "	3 48 "	7 4 "
" Boston.....	6 15 "	4 50 "	9 05 "

THIS IS THE ONLY LINE

That runs the celebrated PULLMAN PALACE CARS from Chicago to Baltimore, Washington City, Philadelphia and New York without change. Through tickets for sale at all principal ticket offices at the lowest current rates.

F. R. MYERS, G. P. & T. A.

L. S. & M. S. Railway.

On and after Sunday, Nov. 26, 1876, trains will leave South Bend as follows:

GOING EAST.

2 25 a. m., Chicago and St. Louis Express, over Main Line, arrives at Toledo 9 50; Cleveland 2 20 p.m.; Buffalo 8 10.
10 07 a. m., Mail, over Main Line, arrives at Toledo, 4 55 p.m.; Cleveland 9 45.
11 59 p. m., Special New York Express, over Air Line; arrives at Toledo 5 10; Cleveland 9 45; Buffalo 4 00 a. m.
9 10 p. m., Atlantic Express, over Air Line. Arrives at Toledo 2 40; Cleveland, 7 15; Buffalo, 1 10 p. m.
4 40 p. m., Way Freight.

GOING WEST.

2 45 a. m., Toledo Express. Arrives at Laporte 3 55 p. m., Chicago 6 30 a. m.
5 38 a. m., Pacific Express. Arrives at Laporte 7; Chicago 8 20 p. m.
4 05 p. m., Special Chicago Express. Arrives at Laporte 5 50; Chicago, 8 20
8 00 a. m., Accommodation. Arrives at Laporte 9 a. m.; Chicago 11 30 a. m.
8 30 a. m., Way Freight.

J. W. CARY, Gen'l Ticket Agt., Cleveland.

J. H. PARSONS, Sup't West Div., Chicago.

CHARLES PAINE, Gen'l Supt.